

The Berean CHRISTADELPHIAN

**A Christadelphian Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
dogmas of the Papal and Protestant Churches**

*“The entrance of Thy Word giveth light; it giveth
understanding to the simple”*

Edited by W. J. WHITE and B. J. DOWLING.

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EIGHTPENCE.

“What is Thomasism?” *

By Dr. John Thomas.

In the '*Christian Messenger*,' the organ, or an organ of BAPTISTISM in Toronto, published Dec. 4, 1859, is an editorial under the question "*What is Thomasism?*" which the writer undertakes to answer as follows:

"Thomasism is a set of notions revived from among the long exploded errors of the past by a certain John Thomas, of Virginia, and taken up by a few ignorant and conceited followers in Canada. Thomasism is gross materialism . . . It maintains that all the Christians who have ever lived since Christ was upon the earth, and who did not believe the notions of the Thomasites are lost! Thomasism denies the perfect sinlessness of Christ, and denies that the dead are either happy or miserable till after the Judgment. It maintains that the wicked will be annihilated at the Judgment; that Jesus is coming to reign personally at Jerusalem; and that people must believe and be baptised into this dogma, else be damned! Such is a brief outline of Thomasism. *It is in our view baptised infidelity.*"

* An epithet applied by enemies of the Truth to the real teaching of the Bible as expounded by Dr. Thomas.

To the foregoing Dr. Thomas replied: —

"We do not teach that '*all the Christians* who have ever lived since Christ was upon the earth, who did not believe our *notions*, are lost! This is a dreamy figment of a wild imagination. A notion is an opinion, or matter of uncertainty. We have opinions upon divers subjects, as well as all others. We do not believe and teach that 'Christians' who do not endorse them are or will be lost. If men are Christians, they have believed the Gospel and been immersed. These are the only Christians we find in the New Testament recognised as such after the day of Pentecost. We do not recognise the disciples of the clergy as Christians; they are such neither in faith, practice, nor spirit. We say of them, not what the editor of the C.M. says for us: but that they cannot be saved unless they renounce the fabulous traditions of the clergy or 'divines'; and with the disposition of little children, believe the Gospel of the Kingdom and be baptised. This is not our 'notion', but 'the wholesome words of the Lord Jesus' which we believe 'with true hearts and full assurance of faith.'

"We do not deny 'the perfect sinlessness of Christ'. This is another fiction of the baptistic editorial brain. We believe and teach that he was 'holy, harmless, undefiled, and separate from sinners'; and that he 'was in all points tried as we, yet without sin.' This was his intellectual and moral status; yet was he not perfect. This he says of himself, and therefore we may safely affirm it with him. He told us that he was not perfected until the third day; when he was perfected in recompense for his obedience unto death. That which was imperfect was *the nature* with which the *Logos*, that came down from heaven to do the Father's will, clothed himself. That nature was flesh of the stock of Abraham, compared in Zech. iii. 3, to 'filthy garments', typical of 'the infirmity' called '*himself*,' and for all of the same infirmity associated with him by faith in the Covenants made with Abraham and David, and in him as the Mediator thereof, he poured out his blood as a covering of sin. Upon this principle 'his own self bare our sins *in his own body* on the tree'. Sins borne in a body prove that body to be imperfect; and characterise it as sin's flesh. Sin's flesh is imperfect; and well adapted for the condemnation of sin therein. Sin could not have been condemned in the flesh of angels; and therefore the *Logos* did not assume it but clothed Himself with that of the seed of Abraham. Hence 'the Deity sent His own Son in the identity of *Sin's flesh* and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit'. This condemnation accomplished, the body slain was made alive again, and perfected, so that it now lives, for the Aion of the Aions, as 'the Lord the Spirit'.

"Yea, verily, neither happiness nor misery for the dead till after the resurrection, and sentence passed at the tribunal of the Christ, where we must all appear.

"Nay, the wicked pass through war, pestilence, and famine, before they arrive at the consummation of the sentence written, that 'they shall not be.'

"Yea, verily, Christ is coming to reign in Jerusalem in person; and to sit there upon the throne of his father David; and to rule over the House of Jacob for the Aion. Yea, verily, ye must believe this, for it is the truth of God; and ye cannot overturn it. You may style it contemptuously, '*this dogma*', and in so doing proclaim your infidelity, but nevertheless, God's truth will stand; and all you editors and ministers of the Satan will be proclaimed 'liars' and inventors of lies, before the assembled universe of God; who has declared that '*Unto them that look for him* Christ will appear the second time without sin unto salvation'. This we believe and teach.

"'*In our view*' says this editor of baptistism, '*Thomasism is baptised infidelity*'. If baptistism be the true faith, then truly are we infidels; for we have no faith in it at all. Between us and all immortal-soulists and sky-kingdomers, there is a great gulf. We know that we have the truth, and are able and willing to defend it against all assailants, lay and clerical. 'To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them.' This Word condemns them, and convicts them of deceiving and being deceived. We are sorry for them, but much more for the unhappy peoples who barter their eternal interests for their trashy wares. It is, however, encouraging to know that the Lord's Advent is at hand. His power will crush the clergy and emancipate the people. Glorious deliverance for an evil world; for so long as its spiritual guidance is with them, no folly will be too absurd to find currency in the public mind. God speed the day when the Kingdom of the clergy falls, and all their foolishness shall be destroyed."

"The conscription has made it necessary for us here to designate ourselves by some name; and not only so, but I have been anxious that our brethren should have a name which would defend them from that of 'Thomasites.' If they believed in theories invented by me, it would then be well to call them by my name; but as far as developed truly, they believe the truth which makes them Christ's brethren, and CHRISTADELPHIAN expresses that fact."

DR. THOMAS.

"Comfort ye, My People."

An Exhortation by Bro. Roberts.

The Scriptures are mainly directed towards instruction and reproof. Nevertheless, they have much to do with comfort—that is, where the instruction and reproof have taken effect. Paul expressly declares of them that they were written that we,

"through patience and comfort of the Scriptures might have hope " (Rom. xv. 4).

God is described as the

"God of all comfort" (2 Cor. i. 3).

God Himself commands:

"Comfort ye, comfort ye, my people" (Isaiah xl. 1),
and Jesus makes promise to them that they "shall be comforted" (Matt. v. 4).

We have, this morning, to look at some of the things that are comforting; the contemplation of which enables us to realise in ourselves the condition which Paul describes as being "filled with all joy and peace in believing."

They are suggested to us by a question which has occurred in our recent daily readings—a question addressed by God to Israel after the return from Babylon—a question which we may have read many times without perceiving anything specially suggestive in it, but which we shall find the gate to a path which leads to rich pastures. It occurs in Zec. viii. verse 6.

The question arises out of the circumstances of Israel at the time it was addressed to them. They had just returned from Babylon. The land was in desolation; Jerusalem was in ruins; and the adversaries of Judah were active and successful, as we learn from Ezra. The people were discouraged at this state of things. They were, in fact

"in great affliction and reproach" (Neh. i. 3).

They had returned from Babylon with the expectation of a prosperous restoration, according to the promise by the prophets; and finding so many difficulties, they seemed to have lost heart and faith, and to have come to the conclusion that "the time was not come that the Lord's house should be built" (Hag. i. 2).

In these circumstances the prophets Haggai and Zechariah were sent to them to encourage them and strengthen their hands, and as a matter of fact the work was finally accomplished through their influence (Ezra vi. 14).

It is in one of the messages by Jehovah that the question occurs which demands our attention. The encouragement takes the form of an assurance which, in their circumstance, they were tempted to think too good to be true. The assurance was:

"I am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth and the mountain of the Lord of Hosts, the holy mountain. Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

It matters little for present purposes whether we understand this to apply to the prosperity realised in the Babylonish restoration, or to the greater well-being that will be Israel's portion under the Branch of Righteousness raised up unto David, when he shall execute judgment and righteousness in the land (Jer. xxxiii. 14-16). It doubtless refers to the latter, in so far as it exhibits a picture of the future; the future glory being held up to view as an incentive to labour for the development of Jerusalem's then-coming well-being.

The point lies in the question that follows:

"If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts".

It would appear from this that some who heard the words of the prophets were incredulous on the subject of the promise. It was "marvellous in their eyes" they could not practically believe it; it was too good to be true. Jerusalem was in adversity, and it seemed to them as if it must always remain so. They could not realise that it was possible for Israel to regain the consequence and prosperity that departed from them when Nebuchadnezzar overran the country, destroyed the cities and took the people captive more than seventy years before. The question put to them is, Was this inability of theirs to realise a promise of God a reason why it should not come? Was their incredulousness a reason why the thing promised should be difficult to God?

It seems to me that the question has a very profitable application to us. We are looking for great things We are looking for them because God has promised them. We are looking for the abolition of the present order of things, the putting an end to the present evil world, and the setting up of a new world in which joy will be established in righteousness and glory to God.

For the hope of these things we are called mad. This we can easily endure. We know it is a mere question whether God has promised them. If He has promised them (and no man in true reason can dispose of the evidence that He has) then the madness lies with those who ignore them, and not with those who give good heed to them and rejoice in them . . .

The hope set before us in the gospel will certainly be realised whatever human feelings may suggest to the contrary. The saints will certainly yet rule the world, however unlikely such a consummation may appear to human wisdom. The politician of this aion is filled with contempt at the idea, because he looks no higher than men. He looks at the "poor of this world, rich in faith, whom God hath chosen heirs of the Kingdom promised to those that love Him", and he jeeringly exclaims "Are these the people that are to rule the world?" If we say "Yes", he enlarges: "What! these poor decrepit, decaying creatures? These illiterate, unpolished creatures—these wretched people who do not know how to speak their mother tongue correctly, who lack the commonest capacity to deal with matters of business, let alone affairs of government!" If he goes as far as I have heard some go, he will say, "God save me from the age to come if it is to be managed by such people".

In this he speaks unwisely, through not having a due regard to the facts of the case. He might master these facts if he had sufficient simplicity and earnestness to look into them. Instead of this, he glances with pride at certain superficial aspects of them, and blunders with a childish ignorance, where he thinks he displays a superior wisdom. He looks at the raw material and scorns the uses to which wisdom can turn it. He looks at a mass of unwrought iron. He is told that by means of it, men will yet travel in smooth rapidity at sixty miles an hour. He exclaims: "God preserve me from such a concern". He is shown a piece of wire, and informed that, by it, a man may converse with his friend at many miles distance. He cries out "You mock me!". He is shown the stuff out of which the rulers of the future age are made, and he says "God save me from them".

The saints will not rule the world as they now are. They would be incompetent for the work in every sense of the term. Such of them as are chosen will be qualified for the work before they are called to enter upon it. To begin with, they will be immortalised, which of itself will give them a

vigour of body and mind that will go a long way towards making them fit to hold a divine commission. In addition to this, they will be endowed with powers and gifts unknown to the human organisation

The saints in the age to come will be a noble, vigorous, beautiful and brilliant order of beings, equal to the angels: the sons and daughters of the Lord God Almighty in the final aspect of their development. As we see them now, they are only in the preliminary stage of their development, poor, weak and ungifted. In one thing only are they rich, without which they are not saints. They are "rich in faith", without which it is impossible to please God: and this one thing, which is their essential qualification, is the one thing that is most derided by the class of proud scorners to whose objections I have been referring.

So entirely do the ways of man differ from the ways of God, if they were called upon to select an order of rulers for the coming kingdom, they would choose the rich, the talented, the finely-educated, the well-mannered, the people of good breeding—in short, the respectable and the great, or as Paul expresses it, "the wise after the flesh, the noble, the mighty" (1 Cor. i. 26).

Even Samuel leant a little in this direction when he was sent to anoint a successor to Saul.

He looked on Eliab and said: "Surely the Lord's anointed is before him." But the Lord said unto Samuel, "Look not on his countenance or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 6).

What state of the heart is it that is appreciated by the Eternal Creator? He tells us:

"To this man will I look, even to him that is poor and of a contrite Spirit, and that trembleth at my word" (Isaiah lxvi. 2).

This is the state of mind which makes a man a saint in the present mortal state: it is this that qualifies him for the future rulership of the world. It is not creature strength or excellence; it is not human culture or attainment. It is the faith that receives the kingdom of God as a little child, and as a consequence, rejoices in it as the supreme good and excellence of existence.

It pleases God that it should be so. It is not difficult to discover the reason. Paul tells us the reason: "that no flesh should glory in His presence".

The rich man glories in his riches: the wise man (so-considered) glories in his wisdom; the strong man glories in his strength. It is the universal rule in the present evil world. It is barbarism, for all these things are held in trust as favour from God, and can be only rationally held when this is recognised and expressed in the ascription which belongs to God. Holding them as the world holds them, it is embezzlement, theft and robbery. God makes choice of His sons and daughters among those who are in a position more favourable for learning wisdom in the matter—among those who, having nothing to boast of, learn to make their boast in God; who having no possession but the possession of the Word, rejoice in it and esteem it more than their necessary food (Job xxiii. 12); who having none of the perishable riches, prize the riches of Christ at their true unsearchable value, counting all things but dung that they may obtain them (Phil. iii. 8).

Let the poor rejoice then in the comfort that belongs to them, taking care only to see to it that while poor in this world they are not poor also in faith, for then they are poor indeed.

Editorial.

THE BIBLE AND CHRISTENDOM.

The British and Foreign Bible Society has recently issued its Annual Report, and informs its readers that the total issues since March 1927 amount to nearly ten million volumes. What other book is there in all the wide realm of literature that can produce such an extraordinary record? Where are the writings of HERODOTUS, PLATO, TACITUS, and all the other great philosophers? How many books are there in existence to-day, written say only a century ago? Few indeed; the Bible is unique. Here is a book, from eighteen hundred to four thousand years old, still being circulated in millions of copies, and exactly the same in its composition now as when originally produced. What is the explanation of this remarkable fact? It is that the Bible is of Divine origin; it is the Word of God.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." II Peter i. 21.

There is no other explanation of the wonderful survival of the Scriptures: no other explanation to account for the millions of copies still being circulated annually, thousands of years after its original production, than that the book is Divine. It is God's Word, and He has caused it to be thus miraculously preserved and circulated.

What is the prevailing attitude of this generation towards the Bible? Is it appreciated and read? Is the Divine inspiration of the Scriptures a doctrine held in Christendom? By no means; belief of the Scriptures is a very rare thing in the present age, as our newspapers almost daily bear witness.

The "Rev." Francis Wrigley, chairman of the Congregational Union, has recently made an appeal for *"a new edition—preferably a shorter edition—of the Bible on the new lines furnished by science and historical criticism."*

Another clergyman, taking up the idea, says: —

The suggestion of a shorter Bible—by which, I suppose, what is primarily intended is a shorter Old Testament—is the recognition of two opposite facts: the imperfection of some parts, and the abiding value of other parts.

Most of us make the selection for ourselves, but it is high time that what we do for ourselves should be done for the coming generation. Thus, and thus only, will this wonderful book take its rightful place in the education of the nation. When we are not hampered by having to accept everything as good, or equally good, we can collect what is of abiding value, and drop all that has been superseded. .

This is the attitude of the present generation towards the Bible. It is a policy of expurgation; a cutting out of the writings of Moses; a removal of the records of the miracles of Christ; a drastic revision of the Psalms, and the consequent exclusion of those which express sentiments distasteful to the natural mind; until at last very little, if any, of the Word of God is regarded as authoritative.

Even the knowledge possessed by the Son of God is impugned by the leaders of Christendom, for the Bishop of Birmingham, preaching in Westminster Abbey, is reported to have said: —

The astrophysicist believed that our planetary system was produced by the chance that some wandering star came near and tore great pieces out of the sun. The earth was thus the result of a somewhat rare accident. JESUS HAD NOT AND COULD NOT PRETEND TO HAVE the laboriously co-ordinated knowledge of the man of science.

Similarly, the following newspaper extract shews how the words of Abraham concerning his origin, "*I am but dust and ashes*" (Gen. xviii. 27) are repudiated by another prominent clergyman: —

The Rev. P. McCormick, the vicar, made an unconventional interruption in the morning service at St. Martin-the-Fields, Trafalgar Square, yesterday.

After the hymn, "Lord, teach us how to pray aright," had been announced, Mr. McCormick stopped the organ, which was playing over the tune, and said: "Wait a minute, I want you to sing different words."

The first verse of the hymn, as printed, was: —

*Lord, teach us how to pray aright,
With reverence and with fear,
Though dust and ashes in Thy sight,
We may, we must, draw near.*

"I don't believe that in God's sight we are 'dust and ashes,' " said the vicar. Let us sing instead, 'As loving children in Thy sight.' "

What is the result of all this criticism of the Scriptures? It is that the Bible is ignored by the present generation. A generation ago in our lectures we were able to appeal to our hearers to examine Christadelphian teaching in the light of the Scriptures, and many were willing to apply themselves to the task, and as a result eventually rejoiced in the possession of the Truth. To-day it is a more difficult task; the Bible has not the same unchallenged place of authority as it then possessed; the change is not however, with the Bible; it is still the Word of God, wholly inspired and infallible; the change is with man; the leaders of Christendom are in reality unbelievers, avowed enemies of the Bible, and they impugn the authority of the One they profess to serve.

Let us be on our guard against this prevailing spirit. There is a terrible day of judgment ahead for Christendom, and for all who attempt to destroy God's word. Let us endeavour to realise the Divine displeasure against those who so lightly appreciate His goodness in causing the Scriptures to be so wonderfully preserved. The "shorter Bible" advocates will soon receive a great awakening at the hands of Christ.

"But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"

Seeing thou hatest instruction, and castest my words behind thee . . .

These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Psalm 1. 16-22).

This day of retribution is fast approaching, and the leaders of Christendom, much respected and admired by this generation, will then be seen in their true light, and will receive at the Lord's hand the fruit of their evil work towards His Word. Meanwhile it is for us to continue to proclaim the truth concerning its Divine inspiration, and its infallibility to an evil generation.

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." (Psalm cxix. 160).

W.J.W.

The absence of visible token and audible message has a tendency to close our eyes to the fact that God works, though the age of the open vision is not resumed. This closing of the eye is apt to weaken the hand and discourage the heart. Hence the profitableness of a line of study which enables us to see, despite popular misrepresentations, that there is such a thing as providence, and that we have only to come into harmony with the worker of it, as revealed to us in the scriptures of truth, to get the benefit of that direction of our steps during these days of evil which will guide us at last into the presence of His glory, with exceeding joy at the coming of our Lord Jesus Christ with all His saints.

R.R.

The Rise and Fall of the Turkish Power.

The position of Turkey in the Divine purpose is a most important one. According to Rev. xvi. 12 it is the decline of that power that heralds the coming of the Sun of Righteousness, for it is to prepare the way for the kings of the east (or more correctly translated "Sun's rising") that the waters of the River Euphrates are dried up. In Bible symbology a river stands for the people who inhabit the country through which it flows, and this fixes the power referred to as Turkey. The River Euphrates rises in Mount Ararat in Armenia, and flows through Khurdistan and Mesopotamia into the Persian Gulf. The whole of this territory was under the sway of the Ottoman Empire at the period when the sixth vial was poured out; under which vial the waters are dried up; or literally, Turkey declines in power. It is under this same vial that the promise "Behold I come as a thief" is fulfilled; and in view of the present position of Turkey surely our interest in its history should be intense, particularly as we see how exactly and remarkably the symbols used in Rev. ix. indicate the rise to power of the Turks.

In the preceding article of this series (THE CRUSADERS. —See Page 206.) attention was directed to the uprising of the Turkish Power, and it was shown that it was during the sounding of the sixth trumpet that the angels which were beyond the River Euphrates were loosed for their work of destruction.

We are enabled to fix the period of the loosing of these angels of "Woe" by a remarkable historical event, also symbolised in Rev. ix. This we shall find in the 4th verse of the chapter, in connection with the sounding of the fifth trumpet: —

"And it was commanded them (the locusts) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads".

Now the work of "Woe" performed by these locusts immediately preceded the mission of the four Euphratean angels: and in an address issued to the Saracen troops by Abu Beker the successor of Mahomet, the following command was issued: —

"Let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields of corn; cut down no fruit trees nor do any mischief to cattle. . . . You will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls and give them no quarter till they either turn Mahomedan or pay tribute".

This was the command issued centuries before by the One who putteth down kings and setteth them up, and it had an exact fulfilment. Bearing in mind the fact that it was issued by Abu Beker during the Saracen scourge of the Eastern Roman Empire which, history shows, immediately preceded the inroads of the Turks, we have beyond question established the time when the four angels are loosed; the angels representing those Tartar races who in four successive waves crossed the River Euphrates, which formed the boundary of the Holy Roman Empire, leaving destruction and desolation in their wake.

These tribes were: (1) the Seljuks, (2) the followers of Genghis Khan, (3) the Moguls, and (4) the Ottomans; whose invasions took place between the 11th and the 14th centuries, and culminated in the fall of Constantinople, which had hitherto acted as a bulwark to Europe against the hordes of Ottomans. Following this success they overran Europe, and pushed forward to the walls of Vienna.

During the first of these invasions Togrul Beg, who was a grandson of Seljuk, captured Jerusalem and robbed the pilgrims to the sacred places, which was the cause of the first Crusade.

The second invasion in the twelfth century under Genghis Khan was a terrible scourge. He employed numbers of cavalry and captured extensive territories; in fact wherever it was possible for his troops to reach from Central Asia, eastward to North China, westward to South Russia, south-eastward to India, and south-westward to Mesopotamia he swept all before him.

The fourteenth century saw the remaining two invasions; the first under Tamerlane, a grandson of Seljuk, who advanced into India, and the second by the Ottomans, who pushed forward into Asia Minor and south east Europe. Constantinople fell in 1453, and the victorious march of these invaders was finally stemmed in 1532 before the walls of Vienna.

It is interesting to note how the military operations of the Turks correspond with the symbols employed in Rev. ix. In the first place they are described as an army of horsemen (verse 16), and all historians mention the fact that each of the four leaders in their campaigns used enormous numbers of cavalry; in fact the cavalry was the army, and not as is usually the case a branch of the army. Another remarkable fact is that during the last of the invasions, when Constantinople capitulated to Mahomet 2nd, the leader of the Ottoman Turks, cannon and gunpowder were used to an hitherto unprecedented extent; and in verse 17 we have a symbolical illustration of what the mortars and the cannon, dragged by horses and then swung round to emit fire and smoke, looked like to John, and so he says in verse 19: "Their power was in their mouth and in their tails."

So much for the rise of this powerful nation, which at one time threatened to engulf the whole of Europe. At its maximum extent it stretched northward to the walls of Vienna, south to the Persian Gulf, eastward to the Black Sea (which it enclosed), and westward along the Mediterranean coast of Africa. It flourished until the beginning of the 19th century, when the decree went forth under the pouring out of the sixth vial that this great Euphratean River power should be "dried up." And that decree has been fulfilled in a most literal and remarkable manner. It is a landmark among the symbols which indicate the events leading up to the establishment of the Divine Universal Kingdom; and the historical record shows clearly that no better symbol could be found to illustrate the character of the decay of Turkey. A river commences to dry up or evaporate from the edges. It is a slow process. Gradually it dwindles, always from the edges, until eventually it disappears. And so it has been in the decline and decay of this Euphratean power. Its loss of prestige and power and territory has been gradual. Many attempts were made to end once and for all the influence of the "sick man of Europe", especially by Russia, as witness the Crimean War. But they were unsuccessful; the prophecy required a *gradual*, not a sudden extinction.

The struggles for independence by the Balkan States, Rumania, Bulgaria, Serbia and Montenegro, and the Russo-Turkish war of 1877-8, all tended to denude Turkey of her territory. Britain first occupied and then annexed Cyprus: and in 1882 occupied Egypt. We have witnessed in our own days a continuance of the drying up process, significant of the advent of the Universal King: the receding of the waters from the Holy Land. In "*The Apocalypse and History*" which was published during the first part of the Great War, the authors say: —

"If it should be that Mesopotamia and Palestine are included in the lands then to be freed from the 'Desolator,' a mighty stride will have been taken towards the development of that situation which must exist when Christ comes to abolish all human government and establish his universal reign on earth."

That we know is now history. "A mighty stride" has been taken not because of the extent of the waters which have receded there, but because of the importance of the land uncovered thereby.

The study of the rise and fall of the Turkish power encourages us to look forward with renewed faith and confidence, assured of the fact that the Kingdom will shortly appear. The time has come for Babylon's destruction, and just as ancient Babylon was taken by the drying up of the Euphrates, which allowed a King favourable to the Chosen Race to enter and liberate them from their captivity, so in like manner will anti-typical Babylon fall, that Israel may settle in their own land, when the Heir to David's throne shall appear to perform the work of which all the prophets have spoken.

M. L. EVANS.

A DEPARTMENT OF THE JERUSALEM HOSPITAL.

A pen sketch from a photograph.

A Seventh Visit to The Holy Land.

As announced in the Cover Notes of the "*Berean Christadelphian*" for April, "One of the objects" of our seventh visit to the Holy Land, was to get personally acquainted with the Jewish Hospital in Jerusalem to which the "Distressed Jews' Fund" contributions have been, and are being sent.

The Hospital in question—"The Rothschild"—is one of four in Palestine controlled by the "Hadassah", the "Women's Zionist Medical Organisation", which came into existence about ten years ago, although the Hospital itself is much older, dating back more than half-a-century. It is, we believe, the only building erected for the purpose for which it is used; all the others in the Holy Land being houses adapted as hospitals or clinics, and therefore more or less unsuitable for the end in view.

It was in August, 1918, that an Expedition known as the "American Zionist Medical Unit", and consisting of twenty doctors, dentists, bacteriologists, druggists and sanitary engineers, together with twenty nurses, and an administrative staff of four, arrived in the Holy Land from America. It was sent at the request of the "World Zionist Organisation", when the Jewish Palestine was practically without doctors as the result of the Great War, and when the land was terribly afflicted with severe diseases. Later, the name was changed from the "American Zionist Medical Unit" to the "Hadassah Medical Organisation", when the name "Hadassah" had become a household word in Palestine.

The name "Hadassah" is found in Esther ii. 7, where we read that Mordecai "brought up Hadassah, that is Esther".

"The Distressed Jews' Fund" (of the "*Berean Christadelphian*") is under the supervision and control of "The South London (Clapham) Ecclesia", of which brother J. Bellamy is the appointed Treasurer (the appointment is annual, and the accounts are audited by a duly appointed auditor).

Contributions, whether sent direct to the Treasurer, or to the Editor of the "*Berean Christadelphian*" are included in the Fund. The decision of the Ecclesia to send all the contributions to the Jerusalem Hospital was only arrived at after an exhaustive consideration and discussion. We are grateful to know that the whole of the contributions are used in the Christ-like work of "healing the sick", and that every penny contributed reaches the hospital.

We are sure that the readers of the "*Berean Christadelphian*" will be desirous of learning something concerning this "Hadassah Hospital" in Jerusalem to which their money is sent, and which we personally visited on the 4th and 5th of April last.

By the courtesy of Dr. A. Salkind, the Director of the Hospital, we made a complete tour of the Institution, visiting all its wards containing about one hundred and twenty five beds. The "patients" ranged from the latest arrival—a one day old baby, a mere doll in a glass enclosure known as an incubator, to an old Israelite almost ready to die.

The "Departments" are Medical, Surgical, Gynaecological, Ophthalmological, Obstetrical, and Radiatric; also Pathological, Bacteriological, X-Ray, and Chemical Laboratories. There are five "Infant Welfare Stations", and three Pre-natal. Also an outside Obstetrical Service of four midwives under the superintendence of a physician. The Medical School Inspection Department includes three general physicians, two eye and skin specialists, and thirteen nurses. The "Nurses' Training School" attached to the Hospital has sixty-five pupils; and, as a kind of side-line, the Hospital provides lunches for the poor children of two Jerusalem schools. Our readers can rest assured that there is very little, if any, room for malingerers or shamers, seeing that, on an average, no bed is occupied by any one patient for more than a fortnight. Generally speaking, out of a hundred beds, twenty-seven are occupied by men, forty by women, nineteen by boys, and fourteen by girls. Although the Hospital is Jewish, the authorities evidently try to "do good unto all", seeing that for the past year, among the patients were two hundred and forty-one "Christians" and two hundred and eighty-three Moslems or Arabs.

As to the work as a whole, we cannot speak too highly of the good being done for the poor and distressed by the "Hadassah" healers in Jerusalem, especially in their fighting that terrible disease known as trachoma, which left to itself inevitably ends in total blindness. The disease is so terrible and the complications so great that serious efforts have been made to prevent it spreading to other countries; for instance, no person with trachoma is allowed to enter the United States. The utmost care has to be taken to keep the patient's handkerchiefs, towels, linen, &c. quite separate, the risk of contagion is so great. For centuries this has been practically impossible in Jerusalem, hence we are not surprised to hear that the percentage of the inhabitants suffering from trachoma in some districts—or at least one—was as high as eighty, which the "Hadassah" succeeded in reducing to fourteen per cent.! The work occupied about five years, but the result was truly marvellous. Education is doing a lot of good. We remember in 1901, seeing a poor woman in Jerusalem with a babe at her breast. We thought the poor little mite had two black eyes, but on closer inspection we detected that the illusion was caused through flies having taken possession. The mother gave as a reason for not removing them, that the flies there were at rest, whereas if she drove them off, hungry ones would take their place! To remedy such a sad state of things is what the "Hadassah Hospital" authorities are doing, encouraged with our little assistance.

We took several photographs both of the hospital and its wards with the intention of giving the readers of the "*Berean Christadelphian*" the benefit thereof, but at the last moment we learn that the paper on which it is printed is not of a texture to permit of photographic reproduction (half-tone). We have however, with the aid of brother Gerard Clements, been able to produce a pen-and-ink copy of a portion of the building, which will be found at the head of this summary.

And now we must conclude our report concerning the "Hadassah Hospital" to which the subscriptions of the "*Berean Christadelphian*" are sent; but we are hopeful that what we have written is sufficient to form an exhortation to rightly apply the words of Paul found in Rom. xv. 26, 27.

F. G. JANNAWAY. *June, 1928.*

Worship in the Age to Come.

An Address given at the Clapham Mutual Improvement Class.

(Continued from page 212.)

"In this mountain shall the Lord of Hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations" (Is. xxv. 6, 7).

We have imagined ourselves journeying with the worshippers from all parts of the earth, from the city in the southern-most part of the oblation to the Sanctuary which encloses this Holy Mountain. This is the climax of their pilgrimage. They are now to take part in the feast of fat things of which Isaiah prophesies, a feast which will not only minister to their natural wants but will abundantly satisfy their spiritual cravings. They are no longer to be made drunk with draughts from the Babylonish cup of the Roman Harlot. The feast of wines is to be well refined. The banquet set before them will be a rich feast of spiritual things.

The guests enter the portals and are directed by the Levites to their appointed places in the spacious galleries of the outer court, until the whole range of buildings is filled with multitudes of devout worshippers. Every eye can see the great altar on the summit of the hill which towers above the inner Sanctuary. The sacrifices have been deposited on the altar. The huge concourse of worshippers is now hushed into silent expectancy, waiting for the token of Deity's acceptance of their offering. Within the Holy Circle are the immortal sons of Zadok, the priests, who are alone permitted to approach the altar, white-robed and glorious in the perfection of the divine nature; and, in the midst of all, the Lamb of God, the Prince-Priest, the Prince of the kings of the earth, of whose great offering the sacrifices on the altar are the memorial.

As in the days of old the fire descends from heaven, the sign of the Deity's acceptance of the offering, and from that vast throng there comes the cry: *"The Lord, He is God. The Lord, He is God. Praise ye the Lord. Praise God in His Sanctuary. Let everything that hath breath praise the Lord. In that day shall this song be sung in the land of Judah: we have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter."* And then, remembering the One through whom Yahweh has manifested His great goodness to mankind, there ascends the mighty and exultant anthem: *"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever."*

We have seen that the Temple contains provision for ministering to the material needs of the multitudes who gather for worship from the ends of the earth. In those numerous and vast halls will assemble for refreshment and fraternal intercourse peoples from every land; a true brotherhood of man—their talk will not be of sport or politics or worse—*"They shall speak of the glory of Thy kingdom and talk of Thy power; to make known to the sons of men His mighty acts and the glorious majesty of His kingdom."* Then will be fulfilled the song of the angels, *"Glory to God in the highest and on earth peace, goodwill toward men."*

There is one feature of the sanctuary in which we, who hope to be among the immortal kings and priests, are specially interested. We learn from a study of Ezekiel xliv. and xlvi. that the eastern range of buildings is reserved for the prince who is to eat bread before the Lord. This term "prince" refers to not merely one person, although there is One who is prince of the kings of the earth, but it includes a number, even the multitudinous Christ. We remember the promise made by the Lord when he instituted the memorial supper. *"With desire I have desired to eat this passover with you before I suffer: For I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God."*

Here then, in this magnificent eastern court will be fulfilled Christ's promise. The immortal sons of Zadok, whose palaces are in the Holy oblation, and the kings who come from all parts of the earth, will eat and drink with the King of Kings at his table in the seat of his kingdom. "*Many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God.*"

What thoughts surge up in our minds as, by the eye of faith, we contemplate these wondrous and glorious scenes to be enacted in this centre of universal law and religion. There is one question which we must all ask ourselves. It is a question which the inspired psalmist himself asked. He, in spirit, sees Yahweh, the Elohim of Israel approach the Sanctuary by the eastern gate— "*Lift up your heads O ye gates and be ye lift up ye everlasting doors, and the King of glory shall come in: Who is this King of glory? The Lord, strong and mighty. The Lord mighty in battle.*" As the psalmist visualises the glory he asks: "*Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity or sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation*" (Psalm xxiv). For each of us to ask and answer the same question is the practical lesson to be learnt from our study this evening.

J. M. EVANS.

NOTE. —On page 171 the writer of this article stated that in the new arrangement of the land there would be six tribes on the north and six on the south of the Holy oblation; brother James Greer, of Robert Lee, Texas, U.S.A., has kindly pointed out that this is an error: the correct allocation is seven to the north and five to the south.

The Apostle Paul.

III. —BUILDING THE ECCLESIAS.

The missionary journeys; Galatia, Philippi, Thessalonica, Athens, Corinth, Ephesus. "The care of all the churches".

When the tourist standing upon the shore of a city whose glory has long since past, in the north-east corner of the Mediterranean, is shown through the blue waters a submerged pier, he is shown it not because the beautiful and the rich of this world have embarked there; not because Cleopatra landed there with Antony; but because Paul with Barnabas and John Mark set forth from that very pier on the journey we propose to trace. We must of necessity pass by many places; we must pass by Cyprus, we must pass by that place where John Mark left them, and we will go on to a little place called Lystra, because there the seed was sown which grew into a life-long friendship. Paul had many friends. It throws light upon his character. There is a proverb which reads, "The man that would have friends must show himself friendly", and if Paul had friends it was because he was friendly. When he went to Corinth, a lonely man, having left the other disciples behind him, wandering through the city he saw two people sitting at their doorway making tents—Aquila and Priscilla—and he made friends. They were his friends throughout the whole of his life, these humble tent makers. What a difference between Saul the proud Pharisee and Paul the humble servant of Jesus Christ.

It was at Lystra that they tried to make of Paul and Barnabas gods, and when the fickle multitude found themselves thwarted, they readily listened to those Jews who came from other parts of Asia, and ended by stoning him; and perhaps amongst those few who bent down over Paul to see if there was any life left in him was the lad to whom Paul wrote many years later: "*You know my manner of life . . . You know how at Lystra the persecutions I suffered*".

Saul sometime before had been an eye witness of Stephen's stoning, and now probably Timothy was an eye witness of Paul's stoning; and the way in which Paul bore his persecutions may have been the very reason which crystalised the teaching of Timothy's mother and grandmother, for

we read that the next time Paul was at Lystra, Timothy was a disciple. Timothy loved him, and Paul loved Timothy, and so we read that "him would Paul have to go forth with him", and Timothy went, and was a source of great comfort to Paul. "I thank God for thee, Timothy". "Unceasing is my remembrance of thee in my prayers". Are we patient in tribulation? If so, it may have exactly the same effect, it may cause some to turn to Jesus.

Then the call of the gospel having been heard in Asia minor, there is a call westward. "Come over into Macedonia and help us". Paul went, but no sooner had he healed the mad girl (Acts xvi. 16) so that her masters saw their gain was gone, than they turned against him: they beat him with many stripes and put him in prison: and yet again it was all for good—the jailer was converted; and so we have the very first brother of Christ in Europe, a jailer. Paul goes to Corinth, a city which was a by-word because of its iniquity. "I have much people in this city" said the Lord to Paul. And who were they? "*Ye see your calling, brethren; not many wise men after the flesh, not many mighty, not many noble; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in His presence*".

Now there begins to come upon Paul the care of the churches. He had recently established a small ecclesia at Thessalonica; he wondered how the brethren fared; and so he sent to them his son in the faith, Timothy; and how he rejoices when Timothy returns from Thessalonica. "*When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord*" (1 Thess. iii. 5). So we see Paul's care for the churches, a care which would not let him rest; for having gone back to Caesarea and Jerusalem and from there once more to Antioch, and now growing old in the service of the Lord he no doubt desires to lay down his labours and rest. At Antioch, amongst the faithful brethren there, he could have stayed quietly; but no, old as he is, he goes from city to city, of Galatia and Phrygia, strengthening all the disciples. He goes to that great city Ephesus, the centre of heathenism, containing the temple of Diana, one of the seven wonders of the world, to which all Asia had contributed. Would he find any in that great city who would turn to the Lord? Yes, for Aquila and Priscilla were there. Apollos had come, and they found that though he was mighty in word, yet he knew not the whole of "the way", and so they instructed him that he might go forth as he did, mightily convincing the people of Achaia from the Word of God.

Two years Paul struggled here, and all those who dwelt in Asia heard the Word, and many which used curious arts brought their books together and burnt them. It was not an easy task. What does Paul say? "*After the manner of men I fought with beasts at Ephesus*", so that as he says afterwards he "despaired even of life". Here again the care of the churches came upon him, for from Corinth news was brought of certain ones who said, "I am of Paul, and I am of Apollos". We hear the same thing to-day in the truth. A brother speaks with eloquence and there grows a following after him because he has a little gift of speech. Brethren and sisters lean upon him thinking he is bound to be right, and if they are perplexed about any matter are guided by his opinion.

And so the care of the ecclesias is still with us. How shall we deal with it? The exhortations of the Apostle Paul which he wrote to these churches because the care was upon him, are written also to us. He writes to fathers, he writes to children, he writes to masters and to servants, and then he says: "*Finally, my brethren, be strong in the Lord, and in the power of his might; put on the whole armour of God, that ye may be able to stand against the wiles of the devil*", and thus we shall be able to say with Paul: "*I have finished my course, I have fought a good fight. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*".

W. R. MITCHELL.

IV. —THE EPISTLES.

"I will very gladly spend and be spent for you . . . that I may present you as a chaste virgin to Christ." "Examine yourselves." "All they which are in Asia are turned away from me."

The Apostle Paul was a man who had a purpose in life, and he allowed nothing to come between him and the realisation of that purpose. We have it in the words which he addressed to the Corinthian believers, *"For I am determined to know nothing among you save Jesus Christ and him crucified."* That was his purpose, and while we have never seen him, yet we feel as if he were intimately known to us; because his epistles are so vividly written that they bring to our minds in no uncertain way the character of the writer; so much so that he seems almost to be one of our own age, one of ourselves. This seems to be his mind in writing to the Corinthians, 2nd Epistle iii. 2: *"Ye are our epistle written in our hearts, known and read of all men; Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."*

That is how the Apostle wrote his epistles; it is an example we should do well to follow when we write to one another, so that there should shine forth from our letters also the Spirit of Christ.

Now why did the Apostle pen these epistles—what was the purport of them? In effect it was, "That I may present you" (at the end, despite all outward difficulties, despite the weakness of the flesh) "as a chaste virgin to Christ." In writing to the church at Rome he uses most emphatic words concerning this object. At chapter xii. verse 1, *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."* There is an alternative translation of these verses which brings out the meaning perhaps even more than the Authorised Version—"I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship, and do not follow the customs of the present age, but be ye transformed by an entire renewal of your minds so that ye may learn by experience what God's will is, that will which is good and beautiful and perfect, that ye may present unto God all your faculties."

Now we have everyone of us talents. To some God has given one talent, to others five, and to others ten, but we have all got talents, and, says the Apostle, "I beseech you, present them to God." *i.e.*: don't use them up in our own business, for the storing of the things requisite and needful for this life and perhaps more than is needful. "Thou fool" said Christ, "this night thy soul shall be required of thee, then whose shall those things be which thou hast laid up"? Far wiser would it be to follow the advice of the Apostle Paul, present them as living sacrifices to God, or, as he says elsewhere, bring into captivity every thought and word to His service. Let us look at the context of that expression; beautiful indeed is the way in which the Apostle Paul pleads with us and beseeches us that we shall not be foolish in our day and generation, and fritter away our opportunities, but rather buy up every opportunity, that we may at last be found waiting for Christ. In the 2nd Epistle to the Corinthians x. 1: *"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh; (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds). Casting down imaginations"—(or "reasonings" as the margin gives it to us, *i.e.*, not relying upon our own selves but measuring ourselves against Christ) "and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."* No wonder, therefore, he says in the chapter which we read so often at the breaking of bread on Sunday morning, *"let a man examine himself, and so let him eat of that bread and drink of that cup."* When we examine ourselves what standard do we set up? Do we measure ourselves against one another? We

must not do that; rather let us measure ourselves against the standard in Christ, endeavouring to attain to the full stature of men and women in Him.

Now this word "examine" comes out in several places; let us look at one of them in Hebrews, chap. iv. 11, where although the exact word is not used, yet the idea is, "Let us labour." That word "labour" means more than merely working; it means to work with the mind and every energy; to labour with every resource that God has given us, every faculty brought into play. "*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick*"—and this is the examiner—"and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart".

We have here a reference to the Old Testament, to the time when the burnt offering was brought before the high priest for examination, to find whether it was suitable to offer unto God. The animals were stripped of their skins—no veneer allowed to remain, the reality of the subject and the character of the body was required to be known. They were then divided into quarters, so that outwardly and inwardly they were fully exposed to the eye of the priest for a thorough examination, and being found without blemish they were laid on the altar and burnt.

The Epistles are full of matters of the greatest importance in the development of that character which God requires of us. God has not appointed us to wrath, He has appointed us to salvation, and He has told us through the Apostle Paul what is required of us in order that we may obtain it. In Philippians, chap. ii. verse 1, he says: "*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind*". 4th verse: "*Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus*"—or as it is elsewhere translated—"Let this disposition be in you which was in Christ Jesus".

In writing to Timothy, speaking of these things, in the 1st Epistle, chap. iv. verse 12, he says: "*Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee*". Another rendering has it: "*Habitually practice these duties, and be absorbed in them, so that your growing efficiency in them may be evident to all. Be on your guard as to yourself and your teaching, persevere in these things, for by doing this you will make certain of your own salvation and that of your hearers*".

If we heed his exhortations and follow his example, then we can be quite sure that we shall be able to approach the Judgment seat with confidence, knowing that there our reward awaits us.

Croydon.

P. E. WHITE.

Words and Types.

Nineteen hundred years ago, a man living in the hill country of Judea, Zacharias by name, wanting to answer a question which had been put to him, made signs that he wished to write, for he was dumb. There is no doubt that if any of us had been present, although unable to understand the speech of the land, we should have understood what he wanted by the signs he made. In the same way a foreigner who comes among us, unable to speak English, has to make known his wants by signs which can be readily understood by everyone. So that although words may differ and their meanings may change, actions remain an unvarying and unchanging method of expression. The present state of word-confusion is a legacy from Babel, but actions differ little throughout the ages.

In modern languages words change with extraordinary rapidity. We can scarcely understand a word of Chaucer, although his writings are in the English of a few hundred years ago. Even Wycliffe and Tyndale in their Bible translations and expositions use words which seem very strange to us, although the former lived but 600 and the latter 400 years ago. Incidentally, we may remark that Tyndale used the word "hell" in the sense "to cover" which is in harmony with its true meaning, but which false theology and the passage of time have obscured.

One mediaeval writer calls Jesus, "that silly babe." He was not irreverent but the reverse, for "silly" is derived from a German word meaning "blessed." Its meaning has now altogether changed. So the word "let" as used, for example in 2 Thess. ii. 7, "*Him that now letteth will let.*" Here the meaning of "let" is "to restrain," the very opposite to the sense in which we use the word nowadays. The Revised Version corrects the text in harmony with modern speech.

We can therefore see what difficulty might arise if we were dependent for the truth on any subject on a fallible and variable translation of a solitary verse. If the meaning of the words happened to change, two succeeding generations would understand them differently, and one at least would be in error.

Fortunately, however, we are not dependent on the vagaries of language, but, in the ultimate, on inspired originals whose meaning neither time nor race can change. The Greek and Hebrew manuscripts which we possess, and which must be fairly accurate copies, are likewise unchangeable in text or meaning.

To add to the difficulties presented by modern languages, we have to suffer the ignorance and dishonesty of commentators who spiritualize what they do not understand, and so they endeavour to seduce us by erroneous headings to the chapters. They would have us believe that Zion is the Church, that baptism is but the influence of the word, and that the Kingdom of God is a state of grace in the heart. So fine an art has theological jugglery become, that colleges exist for its propagation and study, but Bible study has to take a very secondary place.

Yet, in spite of all, we have found the Truth. It is fitting that we should have to go to some trouble to find it, for "it is the glory of God to conceal a thing, but the honour of kings is to search out a matter" (Prov. xxv. 2). The task is not impossible for anyone, for the injunction is "*Seek and ye shall find*" (Matt. vii. 7).

The scriptures provide their own interpretation. The New Testament is completely comprehended if we have a knowledge of the Old. The Bible is a complete whole, preventing a distorted view of any doctrine being forced on one who knows his Bible, by verbal changes of translation.

The most powerful means of preservation of the Truth is God's continual employment of actions instead of words, which no race nor time can change. These actions we call types. A type is a shadow, *i.e.* like the substance, but not the very image itself. For example, meats, drinks, holy days and sabbaths, in respect of which certain actions were ordained by the Law, are all shadows of things to come. (Col. ii. 17.) Thus the Law had a shadow of good things to come (Heb. x. 1) although it was not the very image. Paul is here speaking of the sacrifices of the Law as pointing forward to the sacrifice of Christ, for he says "*The things of the Law were patterns (or copies) of things in the heavens.*" (Heb. ix. 23).

All these things were not merely precepts, *i.e.*, just teachings, like the Koran (the teachings of Mahomet) or Christian Science (the teachings of Mrs. Eddy), but were actions. Thus, although the meanings of words may change, truths taught by actions cannot; they are the same yesterday, to-day and for ever, just as we should have understood what Zacharias wanted, although ignorant of the local language.

The things in the Law were sprinkled with blood. There is no doubt about it, no misunderstanding, no mystery.

Neither can the sacrifices described in Lev. ix. be misunderstood. Aaron is told, v. 7, to offer for himself and the people. There is the precept. Could all comprehend it? Well, Aaron immediately proceeds to turn the precept into practice. Read verses 8 and 9 and see how clear the narrative is. He first killed and offered for himself and then did the same for the people. There were two distinct operations, so clear that there could be no misunderstanding. Even if some of the people had not discerned what Moses meant, here was precept followed by example in a way which a child could understand.

Well, now coming to the New Testament, did Christ die for himself, or not? Theologians may speculate indefinitely but the example we have found in the Law is a preserver of the Truth on the subject; that is unchangeable. Paul tells us, speaking of Aaron, who offered first for his own sins and then for the people, that this Jesus "*did once when he offered up himself*" (Heb. vii. 27).

So whatever theologians may say, our knowledge of the procedure required by the Mosaic Law as outlined in Leviticus will for ever prevent any obscurity as to exactly what Christ accomplished in His death. The incident concerning Zipporah and her son teaches the same thing, although it is but an action accompanied by no explanation. We can readily comprehend that Moses as a mediator (and therefore a type of Christ) needed first to be delivered from death by the shedding of blood.

So we could search all the scriptures. Have we any doubt as to the meaning of Christ's teaching in Revelation concerning "the paradise of God"? No, for we have a narrative of events recorded in Genesis which tells us plainly what it means, and prevents us accepting the supposition that the tree of life is situated in the clouds.

Similarly, the literal baptisms in literal water of the eunuch and Cornelius teach us more clearly than any precept what is conveyed by the command to be baptised. No amount of spiritualizing would have persuaded an eyewitness of these immersions that baptism was merely "inward grace," or a "washing with water of the word." Neither would it have made any difference, whether he could speak the local language or not.

The prophets continually used actions to impress their teachings indelibly and accurately on their hearers' minds. For this purpose Ezekiel portrayed the siege of Jerusalem with a tile and an iron pan (Ezek. iv. 1) and emphasized the period "of their iniquity" by lying on one side for 390 days and then on the other for 40 days. To demonstrate his prophecy of famine, he ate and drank by measure in the presence of the people. The same prophet destroyed his hair and beard by fire, knife and scattering, to illustrate what should happen to the people. Jeremiah hid and recovered a girdle to describe the captivity and return of Judah; Isaiah walked naked and barefoot to demonstrate the fate of the Egyptians at the hands of the Assyrians. All these things would so easily be understood as to leave no doubt as to the meaning of the prophets.

So we see how actions and types have done their part in helping to preserve the Truth throughout the ages.

Certainly there can be no more cogent argument for searching the scriptures than the realisation of this fact; only by so doing shall we develop into workmen needing not to be ashamed.

W. JEACOCK.

Palestine and the Jews.

THE COMING OF THE MESSIAH.

Israelitish matters still remain very prominent; encouraging evidence that the long promised Day of Christ is at hand.

From Tangiers in Morocco comes news of the activity of Jewish schools and the advance of education amongst the children. English, French, Spanish and Hebrew are taught at an early age.

From Rumania comes a very different story in the news of a trial of some young Jewish students at a secondary school, who complained that 80 per cent. of the Jews had been arbitrarily disqualified in the examinations. One of the students was wilfully shot, but the delinquent was found not guilty, and the trial was followed by a tremendous anti-Semitic demonstration.

In Vienna two Jews, who were called as witnesses in a case in the court, upon refusing to take the oath on religious grounds, were threatened by the judge with forcible methods to compel them to do so.

In America the Zionist question is well to the front owing to the differences of opinion that have arisen in regard to the organisation; charges being made of incompetence and failure to attract the youth to win available resources; and the alienation of the women organised in the Hadassah.

In England "The Palestine Mandate Society" has been formed, with the object of making known throughout the British Empire the steps which are being taken to give effect to the co-partnership created between the British Empire and the Zionist organisation, in accordance with the terms of the Mandate for Palestine conferred on His Majesty's Government by the Council of the League of Nations in 1922.

Another company is being established for the marketing of Palestine products in this country.

From Jerusalem comes cheering news through the Managing Director of the Keren Hayesod, of the noticeable change in the economic conditions in the Land, the pressure of the past two years which had weighed so heavily had been removed and work found for the unemployed. Little less in value as evidence of the sign of the coming of the Son of Man, is an article in the "*Jewish Chronicle*" of April 13th, in which the writer, "Benammi," draws attention to the belief in the coming of Messiah. Showing its connection with Israel, he mentions it as being the twelfth creed of Maimonides, the Jewish philosopher, which runs thus: "I believe with a perfect faith in the coming of the Messiah, as, though he tarry, yet I will wait daily for his advent."

The writer then puts the following question "I wonder to what extent such a belief now finds currency in Western Europe and America. Do we still believe in the coming of a Messiah? Can we still conceive of the re-establishment of the Kingdom of David in its former splendour? Is it closing one's eyes to reality, is it forgetting the progress of history to dream of so impossible a realization? Even the Jewish resettlement of Palestine as we know it to-day is a far cry from the picture of Maimonides. It must be that the belief in the advent of Messiah was once a magnificent hope. It would be a mistake, however, to imagine that the advent of the Messiah was always a current belief among Jews. For one thing THERE IS LITTLE DIRECT AUTHORITY IN THE BIBLE for it, some ancient writers declare there is NO SINGLE PASSAGE in the Bible which directly announces the advent of Messiah."

He, then, by quotations from the Talmud, etc., proceeds to show there is no real evidence, but that the hope has been fostered in times of oppression, as under the Roman yoke.

Generally he scouts the idea, quoting differences of opinions amongst Jewish Commentators as to the times of the coming of Messiah, his main objection being the fact, as he says that "never once is indicated any actual time for the arrival of the Messiah."

The article concludes with the following: "The Messiahs of history were dreamers and fanatics, self-deluded leaders of the blind. The Palestine revival of to-day is rooted in reality, it is part and parcel of the practical scheme of things."

The following week, April 20th, a writer replies and asks the question: "Is the Messiah mentioned in the Bible? If so, what is His Mission?" He then quotes from one he calls the greatest commentator, Jonathan Ben Uzziel, who received most of his information almost direct from Haggai, Zechariah and Malachi, showing that Messiah is mentioned in Genesis xlv. 9 by Jacob, and in other places, many times throughout the book of Isaiah.

Daniel viii. is also quoted, to show that the 2,300 days (years) end in the present year.

The article concludes with a most striking passage: "The Jewish resettlement of Palestine is a glorious event, giving shelter to our brethren. But what of the future? Is Palestine ours in every way, as it was of old? Also, have the nations beaten their swords into ploughshares? On the contrary, they are again arming. The most strategical point on the map is Palestine, being the gateway to the East through the Suez. It is, therefore, important to many. Hence the last of all wars will be fought in that neighbourhood."

Thus, by this stir in Jewry, this coming to the front of Israel and the purpose in connection with him, is shown how true are the prophetic pictures of the times that will herald the coming of Christ—even the very days in which we are now living.

E. W. E.

The mind gradually acquires increased power in the direction in which it is exercised as shown by universal education. This is where the importance often lies of establishing and persisting in the habit of reaching God in all our ways. It becomes easier with every effort till at last it is "second nature," or the new nature germinally formed by the truth, and fostered by the constant watering therewith.

Signs of the Times.

EGYPT. —It is now nearly 80 years since bro. Dr. Thomas referred to the imminent possession by Britain of Egypt and Ethiopia; an act which he perceived was necessitated by an examination of the prophecies in Ezek. xxxviii and Is. xliii. It is now a matter of history, sufficiently remote for only the elders among us to recollect its accomplishment. But the prophecies indicate that Britain would not only possess this territory, but that she would retain it until the successful invasion of the King of the North (Dan. xi. 43).

This retention of the British Power in Egypt during nearly 50 years is a sign that we have all been permitted to see. In 1882, when Egypt was occupied, it was intended to be a temporary measure. A Liberal Government was in power led by Mr. Gladstone, and the letters of Queen Victoria, just published, reveal how strenuously it endeavoured to be relieved of its Egyptian responsibilities. The Queen, whose influence in politics was much greater than her successors', spoke and wrote very strongly against the Government's intentions, and succeeded in vetoing them. It is recorded that "she had soon to resist the Government's suggestion for the withdrawal of troops from Egypt," and that she wrote of Gladstone as "this most dangerous man."

Since that time, the importance of the country has been fully recognised, and there is no possibility of Britain's voluntary retirement. Various attempts have, however, been made to secure a

semi-independence for Egypt, but by her actions she shows her "baseness" (Ezek. xxix. 14) continually, and Britain is compelled to demonstrate her authority.

In 1922 a form of Egyptian independence was proclaimed, which naturally speaking, might well have been a step to complete autonomy. In 1924 however, the Nationalist Party under Zaghlul rose to power; insurrections followed; complete independence was demanded and eventually the Sirdar, Sir Lee Stack, was murdered on November 20th. To quote the newspapers, "The British Cabinet decides on strong measures", and Egyptian hopes were dashed to the ground.

More recently still, the present Prime Minister of Egypt essayed to pass a bill through Parliament which would lessen the power of "authority"; this was objected to by Britain and she was compelled to despatch warships to Egyptian waters, and issue a strongly worded ultimatum before Nahas Pasha would give way. But he had to give way. Egypt is by Divine arrangement "a backward country." (*The Near East*, May 1925).

Thus, with a knowledge of the truth, we are able to discern the import of all these events and to see in them a sign that we are living in the latter days.

W.J.

Ecclesial News.

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to Bro. C. F. Ford, at 19 Grove Road, Brixton, London, S.W.9, no later than the 7th of each month for the following month's issue

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to Bro. B.J. Dowling by the 1st of each month for publication the following month. Address to him at: 5 Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

BIRMINGHAM. —*Shakespeare Rooms, Edmund Street Sunday Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesday Bible Class, 8 p.m.* Since our last report we have made extra efforts to call the attention of the people to the Truth by a series of specially advertised lectures. We had an excellent response, and aroused much interest, and a good quantity of literature was handed to enquirers, as well as several copies of "*Christendom Astray*." We have received help and much encouragement in the work of the Truth from brethren S Harrison of Lichfield, W J Elston of Nottingham, and D. C. and F. Jakeman of Dudley, all of whose efforts we much appreciated. — A TANDY, *Rec. Bro.*

BRIDGEND. —*Dunraven Place Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p m Tuesday, Bible Class, 7.30 p.m.* We are pleased to report visits from bro Ellis, sis Ellis, and sis Jones of Llwynypia, and also of bro and sis Shaw of Nottingham, all of whom we gladly welcomed to the Lord's Table. Our progress with "*Christendom Astray*" is slow, but the interest of the few who are really studying the book is very gratifying. We have lost some of our interested visitors, but are comforted with the report that, having removed to Brighton, their interest is maintained, and they attend the meeting there. We trust the Brighton brethren will have the pleasure of completing the work commenced at Bridgend. Fresh visitors, however, are filling the seats of those we have lost, and we pray that our efforts in teaching them may be blessed. —W. WINSTON, *Rec. Bro.*

BRIGHTON. —*Athenaeum Hall, 148, North Street (Room "C") Sundays: Breaking of Bread, 5.15 p.m. Lecture, 6.30 p.m. Wednesday, Bible Class, 7.30 p.m.* Greetings in Christ's name. We continue in God's grace and mercy to hold forth the Word of Life to as many as will listen, both at our meetings and in our private walks of life. Although the fruits of our labour are apparently small, we take courage in the hope of the approaching return of our Lord and Master, Jesus Christ, trusting we shall be found worthy of a place in his glorious kingdom which he will set up on earth. Since last writing we have had the support of the following brethren F. C. Wood, H. M. Lee, H. Southgate and W. Webster, to whom we are grateful. Also as visiting brethren and sisters we have been pleased to welcome to the Lord's Table bro and sis T. M. Nicholl, sis L. Nicholl, sis Moorhead, bro W. Jeacock, sis. Wood, sis. Woodward and sis. Thirtle (all of Clapham), also sis. Payne (Seven Kings). We are always glad to welcome all of like precious faith and fellowship. —S. G. BARRETT, *Rec. Bro.*

CARDIFF. —46, *Tudor Road, Riverside.* Since last writing we have been able to meet with our brethren and sisters in Newport on two occasions; the last time we had the pleasure of hearing bro Jakeman of Dudley, whose exhortation and lecture were very helpful to us. We are very pleased to report that bro. Jones of Bridgend has visited us several times, and we have been able to talk together of our glorious hope; we received much benefit from his visits. When we visited Newport we took a supply of the "*Bible Witness*,"* which we distribute in Cardiff and district; bro. Williams kindly offered to distribute them in Newport, and bro. Jones has also taken some for distribution in Bridgend. We are very thankful to our heavenly Father for the many blessings we have received since we have been in isolation. We have been enabled to meet with our brethren and sisters in Bristol, both at Easter and Whitsun, and hope to do so at each holiday; in the meantime, God willing, we shall meet with the brethren at Newport or Bridgend as often as possible. Fraternal greetings and love in the Truth from your brother and sister in Israel's Hope. —H. T. and E. SMITH.

* (An 8 pp. 8vo booklet, published monthly by the Bristol brethren for free distribution. It draws attention to the Truth and expounds the Hope of Israel in a way which is calculated to arrest the attention of strangers. Copies may be obtained from bro. A. G. Higgs, 2, West Street, St. Philips, Bristol. —ED.)

DUDLEY. —*Scott's Green. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesday, Bible Class, 1.30 p.m. Thursday, Sisters' Class, 7.30 p.m.* Love and greetings to all of like faith and fellowship. We greatly appreciate the labours of brethren S. M. Harrison (Lichfield), J. M. Evans, E. W. Evans (London), and C. F. Powell (Blackheath), who have so willingly assisted us in the work of preaching the gospel; we are very grateful for their help. Our work has not been confined to our meeting room; we have visited the enemies' camp; several of our brethren giving addresses on the first principles of the truth at a young men's class at Christ Church (Dudley). The result caused such consternation that eventually their Pastor, Mr. Griffin, challenged us to a debate; this we readily accepted, and it was held on Wednesday, May 23rd, in our own meeting room, under a neutral chairman. The Pastor chose for his proposition, "Christadelphianism—a Delusion." He opened his attack by denouncing the whole teaching as a snare and a delusion, but more particularly with reference to the doctrines of the Trinity and the pre-existence of Christ, and wrenched several scriptures to support his theory, building upon them an edifice which he evidently thought unassailable. Our bro. W. J. Elston (Nottingham) was invited to oppose this attack, which he did in a most noble way; words fail us to express our appreciation of the able way he defended the truth, pulling down the stronghold of his opponent, and putting him to silence. When bro. Elston had put the true teaching of the scriptures on these subjects by the side of what had been advanced by the Pastor, the latter's whole theory collapsed to such an extent that when question time came he could scarcely find any to ask, neither could he answer the questions put to him. The Truth has never before in this town been elevated to such an extent; we feel sure there will follow good from this great event. Amidst this spiritual joy we have been forced to sorrow. That grim enemy, death, has removed (for a while) one whom we loved, our bro. Sidney Wood, who fell asleep in Jesus on May 31st. He was immersed some twelve years ago and has since kept close to the narrow path; he leaves to mourn his beloved sister-wife and one little son; our united sympathy goes out to them in this bereavement. Bro. Wood was only 31 years old, and his sudden death came as a shock to us all; he worked until 5 p.m.

on May 31st and died at 11.30 the same night. It brings home to us the uncertainty of life. We pray most earnestly for that time to come when these sad calamities shall be ever past. His interment took place on June 4th at the Dudley Cemetery in the presence of a number of brethren and sisters, bro. D. Jakeman, who immersed our late brother, conducting the service. — E. CARTWRIGHT, *Assist. Rec. Bro.*

(A sister, who was present at the debate, writes: "As we listened we did, indeed, feel our prayers had been answered, and all of us felt strengthened in our faith, and glad of our position" as *Christadelphians*. —ED.)

LIVERPOOL. —8, *Landseer Road, Everton*. My sister-wife and I are still in isolation here, both standing firm for the Truth in its purity; doing what we can in private conversation with the alien. We pay frequent visits to Pemberton Ecclesia, 15 miles away, where we spend a most enjoyable time with those of like precious faith. —I. J. MANDALE.

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from *Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with very much sorrow we report that sis. F. J. Button (wife of our Recording Brother) fell asleep on 26th May, after a long illness. Our late sister was greatly esteemed on account of her devotion to the Truth and her lovable and hospitable disposition. Bro. F. G. Jannaway spoke words of comfort and exhortation at the graveside, and reminded us that we sorrow not as those who have no hope, but look forward to a joyful reunion when the Master returns. Meanwhile our deepest sympathies are extended to bro. Button and his family in the great loss they have sustained. Bro. S. Tarling and sis. O. Potier were united in marriage on the 2nd June, and have the best wishes of the Ecclesia, and our earnest prayers that they may be a help to one another in their journey towards the Kingdom of God. On the 20th May we had the privilege of assisting Mrs. MARTHA MINNIE CORDIAL (formerly Church of England), mother of our bro. Cordial, to put on the name of Christ in the appointed way. We pray that our new sister will so run that the prize of life eternal may be hers in the day of reward that is so near at hand. Bro. and sis. H. Crosskey, having left the district will in future meet with the Redhill Ecclesia, to whose love and fellowship we commend them. We have had the pleasure of the company at the Lord's Table of the following visitors: bro. G. H. Denney (Dalston); bro. P. Coliapanion, bro. Finch, sis. Finch, sis. Murton, and sis. Allwood (Seven Kings); bro. and sis. Crawley, sis. Allen (Luton); bro. and sis. E. F. Ramus, bro. F. Jeacock (Purley); bro. Elston (Nottingham); bro. and sis. T. Heyworth (Whitworth, nr. Rochdale); bro. and sis. Taylor (Gunnelsbury); and bro. G. Morse (Swansea). Particulars of our Annual Outing to be held (God willing) on Saturday, 30th June, at Hampton Court, have already been announced, and programmes may be had upon application. All brethren and sisters in fellowship are assured of a hearty welcome, and it is hoped that as many as possible will avail themselves of this happy opportunity of meeting with those of like precious Faith. —P. L. HONE, *Asst. Rec. Bro.*

LONDON (Gunnelsbury). —*Ivy Hall, Wellesley Road, off Cambridge Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. at 39, Gloucester Road, Ealing, W.5.* We are still keeping the light of the Truth shining, but few care to turn in to hear. We shall be glad to welcome any brethren and sisters in fellowship when in the neighbourhood. We have been cheered with the company of the following: brethren T. Wilson, F. C. Wood, F. W. Brooks and J. Eve of Clapham; bro. T. Moorhead, Luton; and bro. and sis. Adams, St. Albans. —T. G. BRETT, *Rec. Bro.*

LUTON. —*Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.45 p.m. Thursdays: 8 p.m.* It gives us pleasure to announce that we have received an application for baptism from Mr. Harold Blake, living at Worcester. He is a brother of sister Edith Blake of our meeting. Our sister is overjoyed at the news, as it is the consummation of a hope she has cherished and prayed for for years. We always felt that eventually he would accept the Truth as he had much in common with ourselves; especially his views in relation to warfare and the

general principle of non-resistance of evil, for which view's sake he endured a long term of imprisonment during the War as a C.O. During that time he came into contact with one or two of our brethren, particularly bro. Jones of the Clapham meeting. He has attended our meeting a number of times during the past few years, and for some considerable time now has been quietly studying bro. Dr. Thomas's "Elpis Israel," resulting in his present conviction. On his last visit to us he was examined by our brethren, and was found to have an excellent knowledge of the Truth. By the time the "*Berean*" is again in print he will, no doubt (the Lord willing), have been baptised by the Birmingham (John Bright Street) brethren, whom we are asking to complete the work we have been permitted to begin, as we believe they are the nearest to him. Bro. A. V. Jones of our meeting has been transferred to the Hitchin Ecclesia, to whose loving help and sympathy on the difficult road to the Kingdom we commend him. He has recently found employment there, and, therefore, will be meeting with the one or two brethren and sisters in that town. — A. H. PHILLIPS, *Rec. Bro.*

MARGATE. —*Thanet Institute, Addiscombe House, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 7.30 p.m.* During the past month we have been assisted by brethren A. A. Jeacock, A. L. Deadman, and F. C. Wood of Clapham, and bro. W. J. Webster of Seven Kings. We greatly appreciate their work in proclaiming the Truth to the strangers in this town, and we ourselves have been much encouraged and strengthened by their stirring exhortations. The attendance of strangers is not quite so good, but during the summer months at a seaside pleasure resort it is difficult to arouse the interest of people in spiritual matters. We have also been visited by sisters Potier, Henderson, F. C. Wood, E. Clark, Crumplen, Bayles, and bro. D. Bayles of Clapham; also sis. F. Wood of Purley, and bro. W. Bishop of Seven Kings. —A. FURNEAUX, *Rec. Bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class: alternate Thursdays, 7.30 p.m.* We are pleased to report an addition to our Ecclesia in bro. John L. Hamilton. Bro. Hamilton has been for several years in isolation, but having removed to Wishaw he came to our meeting and desired our fellowship. The arranging brethren questioned him regarding his position, and found him to be of one mind with us on points of doctrine and fellowship. Having heartily endorsed our stand for purity of doctrine, we welcomed him to our fellowship. Again we have to record our deep appreciation of a gift of money from a brother who desires to remain anonymous, with which gift we have begun in the local paper a series of essays on life and death. We think it will be the best method of endeavouring to goad the people (Ecc. xii. 11, first portion) to take some interest in their position before God. We hope to follow up the essays with a series of lectures. We held our Annual Sunday School trip to Calderwood Estate on June 2nd, and were favoured with beautiful weather; we all enjoyed ourselves amidst the handiwork of God in nature. —ROD H. ROSS, *Rec Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* On Sunday, May 6th, we had a visit from bro. D. Jakeman of Dudley, who delivered the word of exhortation to us in the morning, which was appreciated by all as coming from an old warrior in the Truth's service; and also lectured in the evening, a few strangers being present. Altogether we had an enjoyable time, and were much encouraged to continue our labours in the Master's service until he come. —D. M. WILLIAMS, *Rec. Bro.*

NEW TREDEGAR. —*Workman's Hall. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.* Greetings in the Master's name. We take this opportunity of thanking a brother who wishes not to be known for the gift of £10 for the purpose of proclaiming the Good News by an extra effort. We are looking forward to June 10th, when (God willing) we shall be blessed by the visit of bro. Ellis of Rhondda and bro. Williams of Bridgend. We would like to thank the many brethren and sisters for the love and comfort which in the name of Jesus they have shed upon us. Being thus strengthened and encouraged we must work as redeeming the time seeing the days are evil, that we may be ready for our Lord and Master when he returns. —THOMAS DAVIES, *Rec. Bro.*

NOTTINGHAM. —*Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m. Lecture, 6.30 p.m. Wednesday: Huntingdon Street Schools, 7.45 p.m.* On Sunday evenings, April 22nd and 29th. two lectures were delivered on the lessons of the Tabernacle in the Wilderness. These lessons were made clear by the exhibition of a model of the Tabernacle which has been constructed by the brethren and sisters here. During May four specially advertised lectures have been given on the crisis in Christendom, having reference to the Prayer Book controversy and the Romeward tendency of the Established Church. These lectures were well attended, and much interest shown. On Saturday, May 19th, a fraternal gathering took place in the Shelton Street Assembly Hall; the model of the Tabernacle was set up, also the tents of the Levites and those of the surrounding tribes; the evening was spent in considering the "*Patterns of things in the Heavens.*" How delightful it is to be able to consider the sublime truths of the Bible; it quickens the anticipation of the time when the glory signified by the Most Holy will be made manifest. — W. J. ELSTON, *Rec. Bro.*

OLDHAM. —*Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. at 140, Werneth Hall Road.* We purpose, if the Lord will, holding our fraternal gathering on Saturday, July 14th. Tea at 4.30. Meeting at 6.0. Subject: "THE ECCLESIA OF GOD." First address: "Bearing the Name of Christ and holding forth the Word of Life." Bro. H. Saxby (Wellington). Second address: "Yahweh Elohim—The Glory of God in Christ and His People." Bro. W. J. Elston (Nottingham). The meeting is to be held in the Dressmakers' Room, Hill Stores, entrance in Dunkirby Street (off Huddersfield Road). The room is within easy distance from Glodwick Road and Mumps Stations. Cars Nos. 1, 5, 6, 12, 20 pass the Stores. We have been pleased to have the company of bro. W. J. Elston (Nottingham). —A. GEATLEY, *Rec. Bro.*

PLYMOUTH. —*Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m.* We are pleased to report that interest has been maintained by several as the result of special lectures we have delivered during the winter months. We were delighted to have with us bro. G. H. Denney, who lectured to quite a large and appreciative number of visitors. We shall be pleased to welcome any brethren and sisters that will be spending their holidays in the west, and to receive the help of lecturing brethren. We have been in touch with sister Milroy, who is at Torquay in isolation, and also with brother and sister W. G. Mynott of the Nottingham Ecclesia, who are staying temporarily at Salcombe. Owing to restricted and inconvenient train and bus services, these who are in isolation are unable to be with us at the Lord's Table. We hope, God willing, to hold our combined Ecclesial and Sunday School outing at Yealmpton on Wednesday, June 13th. — JOHN HODGE, *Rec. Bro.*

PURLEY. —*Lecture Hall, High Street. Sundays: 11 a.m., 6.30 p.m. Wednesdays: Bible Class, 8 p.m., Y.M.C.A., North End, Croydon.* Our visitors for June have been: bro. W. Davis and bro. and sis. C. Clements, all of Avondale Hall, Clapham, whom we were very pleased to welcome at the Table of the Lord. If the Lord will, we purpose holding our Annual Outing on Saturday, July 21st, at Riddlesdown, and extend a hearty invitation to all brethren and sisters in fellowship. —ALFRED J. RAMUS, *Rec. Bro.*

PORTHLEVEN (Cornwall). —Sister Amy Hosking, The Cliff House, is in isolation here and would be pleased to receive letters of encouragement from sisters in fellowship, and would welcome brethren and sisters to her boarding house.

(Bro. J. Hodge of Plymouth in sending this information remarks upon the difficult position of those who are in isolation; no doubt some of our sisters will write to sister Hosking and encourage her to hold fast. —ED.)

ROCHDALE (Lancs.). —345, *Back Market Street, Whitworth.* Greetings to the Household. Since last we wrote we have sent along other names of libraries who were willing to receive a copy of "*Christendom Astray.*" We advertised in the local newspaper, which has a large circulation, but not one reply did we receive. Individual correspondence has proved the best way. We regret to say that

our efforts *re* advertising "*Christendom Astray*" on tram tickets were not successful as bulk orders were required; we would be pleased to pass on the information received to any who are interested. We are hoping in the near future to do house to house distribution of literature, and trust to arouse some interest in the Word of God. It is rare in these days to come across any who have respect for the scriptures. The world is pleasure mad; there is need to heed the Master's words: "Watch, therefore, for behold I come quickly; even so come Lord Jesus."—Your brother in Christ Jesus, T. HEYWORTH, *Rec. Bro.*

WAINFLEET. —*The Sycamores, Croft.* A word of sympathy and encouragement to those who like myself are in isolation. Since I withdrew from the Temperance Hall meeting I have experienced the greatest love and good wishes from those who I have met, and, through correspondence, from others. I am well looked after by the Nottingham Ecclesia, and receive exhortations weekly from the Clapham brethren. I also receive a parcel of the "*Bible Witness*" monthly from bro. Walker of Bristol, for distribution; so that if I am most of the week-ends alone I have these words for guidance. Sister Wilson of Nottingham, being in Skegness for a month, has visited me for breaking of bread. Whit Sunday we broke bread at the Co-op. Hall, Skegness, when I met bro. and sis. Bradshaw of Leicester, bro. and sis. Peel, sis. Peel, sen., and sis. Wilson of Nottingham. —BERNARD SMITH.

WELLING (Kent). —*Scouts' Hall, Warwick Road (opposite Danson Park).* *Sundays: Breaking Bread, 2. 45 p.m.; Sunday School, 4.30; Lecture, 6.30 p.m.* Whilst the attendance of strangers has been irregular, interest is still maintained by one or two. We have been encouraged by the company at the Table of the Lord of bro. and sis. Crowhurst (Rainham); bro. and sis. Hatchman, bro. and sis. Lee, brethren Doust, W. Jeacock, J. T. Warwick and L. J. Walker and sis. Clements (all of Avondale Hall); bro. and sis. A. Cattle (Putney); bro. and sis. Mettam and bro. Adey (Seven Kings). We have received further assistance and encouragement in our work by the anonymous gift of £10 from a brother. We record our gratitude and are prayerfully considering using the money on special efforts in outlying districts. On Whit Monday we held a Tea and fraternal gathering. Brethren A. A. Jeacock (Purley), G. Cattle (Putney), L. J. Walker, and E. A. Clements (Avondale Hall) gave addresses based on Matt. xxiv. About 100 brethren and sisters were present, and a profitable time was spent together. We thank all brethren and sisters who have visited us either for the purpose of proclaiming the Truth or who, by their company, have encouraged us. We are arranging our Sunday School Outing to Dartford Heath, to take place on July 14th, if the Lord permit, and will welcome all brethren and sisters who can be with us. Intending visitors please advise us in good time. —GEO. L. BARBER, *Rec. Bro.*

CANADA.

TORONTO (Ont.). —*Kimbourne Hall, 1484, Danforth Avenue.* *Sundays: 11 a.m. and 7 p.m. Sunday School and Bible Class, 10 a.m. Wednesday, 8 p.m.* Just a year ago we held our annual fraternal gathering. We thought perhaps that it might be the last one before the coming of the Lord. But His time has not yet come and so we met again on Good Friday, April 6th, 1928. It was a delightful spring day. This made it possible for a good attendance. We welcomed visitors from Worcester, Mass., Buffalo, N.Y., and Detroit, Mich., in the U.S.A., and from the following places in Canada: Montreal, Que., Winnipeg, Man., Oshawa, Hamilton, Brantford, London and Guelph in Ontario. "THE BRIDEGROOM'S RETURN" was our subject for the day. In the afternoon we had three addresses: "Behold the Bridegroom Cometh" by bro. J. D. Baines (Montreal); "Resurrection and Judgment" by bro. J. P. Vibert (Hamilton); and "The Marriage of the Lamb" by bro. B. J. Dowling (Worcester). In the evening we had one address: "Be Diligent to make your Calling and Election sure" by bro. D. Gwalchmai (London). We are greatly indebted to these brethren for their labour of love, and to the many brethren and sisters who came to make the day one of rejoicing and thanksgiving. On the following Sunday, bro. Dowling spoke stirring words of exhortation in the morning on "Paul at Philippi: His Love and Devotion." In the evening, at our public lecture, he spoke on "Palestine, the Promised Land." Again, on Wednesday evening, bro. Dowling addressed our Bible Class on "Corrupt Politics and their Cure." We are glad to take this opportunity of thanking him for his work among us. On Thursday, November 17th, 1927, we lost, through death, the company of bro. Walter J. Leach. He

endured much suffering towards the last, but relief came peacefully. Bro. Leach was baptized in the year 1905 in Birmingham, Eng. He was laid to rest in the Norway Cemetery after bro. William Smallwood had addressed those assembled at his home, calling their attention to the faith in which he died. We have also lost, through removal, sis. Nellie Cockie. She is now living in isolation in Fostoria, Ohio. We have gained, by return to the city, bro. and sis. Thomas Briggs, who have been in isolation in Tottenham, Ont. Our annual Sunday School entertainment was held on February 24th, 1928. A good attendance showed the interest in the work. A programme of recitations, songs and instrumental numbers was given by the children and they, in turn, were entertained by lantern views. This was followed by the distribution of prizes for their work for the past year. We take this opportunity of expressing our appreciation, to the following brethren, for their assistance in the proclamation of the truth: —J. D. Baines (Montreal), John Hawkins (Guelph) and Fred Marlett (Brantford). The following visitors were welcomed at the Table of the Lord: —Sisters Florence Styles and Grace Livermore and sis. Styles, sen. (Brantford), sis. M. E. Robinson (Goderich), sis. Hawkins (Guelph), brethren Green and Pole and sisters Cope, sen., and I. Holt (Hamilton), bro. Burt and sisters Burt, Nerdon, Nellie Smith, and I. Howard (London), bro. Dubeau, and bro. and sis. Tinker (Montreal), and our aged sis. Wallace (Port Hope). Our best wishes are extended to bro. L. MacCharles and sis. Ella Beasley, who were united in marriage in the month of December, 1927. —GEO. A. GIBSON, *Rec. Bro.*

UNITED STATES.

HAWLEY (Pa.). —*Riverside School. Memorial Service, 10.30 a.m.; School, 11.30 a.m.* With sadness we record the death of sis. Catherine Sommerville—wife of the writer. Her long, faithful service brings to mind the cheering assurance: "*Blessed are the dead that die in the Lord . . . that they may rest from their labours . . .*" (Rev. xiv. 13). Bro. Garing spoke acceptable words of comfort and admonition on the sad occasion. Bro. Fred Sweitzer has returned from Florida and again meets with us at Hawley. Visitors have been bro. John Jones and sis. Laura Jones of Glendale. —H. A. SOMMERVILLE, *Rec. Bro.*

LOS ANGELES (Cal.). —*Woodmen of the World Hall, 1040, South Grand Avenue. Sundays: School, 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* Since last report we have had the pleasant duty of assisting one more to put on the sin covering name in the appointed way. On November 20th we baptized GERTRUDE MILLER (18), a Sunday school scholar. We pray that our new sister may walk worthy of her high calling, and be approved of her Lord at his coming. On October 1st sis. Doris Goldstrass and bro. H. Collister were united in marriage; they have the good wishes of the Ecclesia; may their new relationship be helpful in the developing of characters well pleasing in the sight of God. On January 2nd, we held our usual New Year Fraternal Gathering. Brethren from Highland, Pomona, Santa Barbara and Yucaipa Ecclesias enjoyed with us a time of refreshing and upbuilding in the exceeding great and precious promises of God. The theme for the occasion was: "*Wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall*" (2 Pet. i. 10). After the serving of refreshments about 300 brethren and friends enjoyed a program arranged by the Sunday school; this was followed by the distribution of prizes to the scholars, the selection of prizes being confined to the standard works on the truth. We have discontinued our Wednesday evening meeting in the Cleveland Hall, 730, South Grand Avenue, and arranged district classes to take its place. This arrangement is more convenient for the brethren on account of being so widely scattered. We regret having to report withdrawal of fellowship from sis. Hilda Goldstrass and bro. Wilfred Bain on account of long absence from the Table of the Lord. In our intelligence appearing on page 536 of the December issue of the "*Berean*" we reported the baptism of Jack and Victor Sheppard, this should have read Jack and Victor SHEFFIELD. Our young brethren have since returned to their home in Arizona. Our numbers have been increased by the coming of sis. C. Smith from Pomona and bro. Robert Livingston from Santa Barbara. —JAS. C. M. SHARP, *Rec. Bro.*

ROXBURY (Mass.). —*Eastern Star Hall, 203, Warren Street. Breaking of Bread, 11 a.m.; Sunday School, 12.45 p.m.* We take this opportunity of announcing our removal from Hibernian Hall, 184, Dudley Street, to the above address. We are now better situated to serve the Truth, having a larger hall

and better surroundings. Though few in number we are still trying to preserve the Truth in its entirety. We were recently encouraged in our work by the presence of bro. B. J. Dowling of Worcester, who on Sunday evening, March 18th, delivered a lecture entitled, "*Palestine—The Promised Land.*" This lecture was well attended. May the seed sown take deep root and open the understanding of others to the Truth. Bro. Dowling was accompanied by nine brethren and sisters from Worcester, and their visit was most refreshing to us all. —H. S. RICKETSON, *Rec. Bro.*

Sunday School Lessons.

JULY 8th, 1928. —Genesis xxix.—xxxi.

Subject for proof: —That the Apostles preached about the Kingdom of God.

Two important features of God's declared purpose must be borne in mind in studying these chapters—the promises concerning the multiplication of Abraham's seed, and the promise that God would never leave Jacob (chap, xxviii., 15). These chapters illustrate that though God was with Jacob, the patriarch's life was by no means free from troubles and difficulties. All God's servants have experienced similar trials, for "whom the Lord loveth he chasteneth," and there is no exception to the rule that "we must through much tribulation enter into the Kingdom of God." When Jacob arrived at Haran, he enquired about Laban, his uncle, and, whilst doing so, he made the acquaintance of Rachel, Laban's daughter. She was tending her father's sheep, a duty which it was customary for daughters to perform in the east. After being with Laban a month, Jacob agreed to serve him seven years for his daughter, Rachel. The seven years appeared to Jacob "but a few days for the love he had to her." At the expiring of the period, Laban deceitfully gave Jacob Leah instead of Rachel. Jacob, therefore, served another seven years for Rachel, whom he loved. Though the circumstances may have appeared evil to Jacob, yet good resulted in God's providence, for his family rapidly increased. Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar and Zebulun. Rachel was the mother of Joseph, and afterwards of Benjamin. Dan and Naphtali were the sons of Rachel's handmaid, and Gad and Asher those of Leah's handmaid. After twenty-six years' faithful service to the undeserving Laban, Jacob left him in obedience to God's command. In spite of much hardship and unfair treatment Jacob had grown rich during his stay with his uncle. How great is God's provision and care for His children! Hearing of Jacob's departure Laban hurriedly pursued him, and but for the intervention of God would have grievously harmed him. God, however, had much work for Jacob yet to do in the development of His purpose, as a study of subsequent chapters will reveal.

* * *

JULY 15th, 1928. —Genesis xxxii. and xxxiii.

Subject for proof: —That the Kingdom of Israel was the Kingdom of God in the past.

Departing from Laban, Jacob continued his journey towards Hebron. He was met by the angels of God, who strengthened and encouraged him, an incident to be understood in the light of the anxious times which were before Jacob. Fearful of what might happen when he met his brother Esau, who was approaching with four hundred men, Jacob took precautions by dividing his company into two bands, so that if one was attacked the other might escape. Jacob's actions in the presence of danger are an example for us. He first did what seemed to him wisest and best. He next resorted to earnest prayer; after which, he trusted in God, though even then did not presume on God's promises, but manifested great humility and courtesy towards Esau. Having made preparations, Jacob sent his company forward, remaining himself alone that night. In his wrestling with the angel can be seen a very beautiful type. He wrestled for a blessing "until the breaking of the day." His name was changed from Jacob, meaning "supplanter," to Israel, meaning "Prince of God." Receiving a blessing "the sun rose upon him" (v. 31). These experiences are typical of those of Christ and his faithful brethren. They strive for a blessing during a night of sorrows. At the break of The Day they will become unto God

"princes" (Rev. v. 10), and then shall the sun rise upon them (Mal. iv. 2). Chapter xxxiii. teaches, first, that "the effectual fervent prayer of a righteous man availeth much" (James v. 16), "for God softened Esau's heart and delivered Jacob"; secondly, that "the steps of a good man are ordered by the Lord" (Psalm xxxvii. 23); thirdly, that the righteous tactfully decline all offers of friendship from those who do not exhibit the same desire to love and serve God. The name of the altar which Jacob erected at Shalem was El-Elohe-Israel, meaning God, the God of Israel.

* * *

JULY 22nd, 1928.—Genesis xxxiv.—xxxvi.

Subject for proof:—That the Kingdom of Israel was divinely overturned.

Chapter xxxiv. needs only to be briefly considered, the outstanding lesson being the folly of meddling with things or individuals which have not received divine approval. Being commanded by God to remove to Bethel, Jacob departed from Shechem. The presence of "strange gods" among his household was probably due to the recent spoiling of the Shechemites by Jacob's sons, when they carried away much wealth (chap. xxxiv. 29). Be this so, or not, Jacob would allow no strange gods in his company. God's care for Jacob is illustrated in chap. xxxv. 5, "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." At Bethel, God again appeared unto Jacob, confirmed the change of his name, and renewed the promises. The death of Rachel and the birth of Benjamin occurred shortly afterwards. The record of Jacob's troubles, even in these two chapters alone, illustrates his subsequent statement to Pharaoh, "Few and evil have been the days of the years of my life." Jacob arrived at Hebron in time to see his father Isaac before his death. Isaac died, aged 180.

Chapter xxxvi. gives a list of the descendants of Esau, the father of the Edomites, who afterwards became the enemies of Israel (Psalm cxxxvii. 7, Joel iii. 19).

Notice particularly the mention of Amalek (v. 12) and Bela (Balak), the son of Beor (v. 32). Teachers might use the occasion to explain the coming judgments on latter day Edomites (see Obadiah).

* * *

JULY 29th, 1928. —Genesis xxxvii.—xxxix.

Subject for proof:—That the Kingdom of Israel will be re-established.

The history of Joseph teaches, above all things, the ways of God in connection with a righteous man, from which, even the youngest can take encouragement, if they are striving to please God. Though surrounded by many evil circumstances, his life was continually the subject of divine guidance, a fact which the record plainly states many times (Gen. xlv. 7 and 8, Gen. 1. 20, Psalm cv. 17). Adversity is no sign of God's displeasure, any more than prosperity is an evidence of God's blessing. God knows what is best for the ultimate good of His servants. The history of Joseph will be found to contain many types of the experiences of Jesus, which engender many profitable thoughts.

A lad of seventeen, Joseph was tending his father's sheep in company with his brethren. Being the favourite son of Jacob, he was the object of their envy and jealousy. "Jealousy is cruel as the grave," as this xxxviiith chapter illustrates. It is a work of the flesh which will exclude from the Kingdom of God (Gal. v. 21). Joseph's two dreams, which were prophetic in character, served to intensify the hatred of his brethren, who seized the first opportunity to get rid of him. His anguish in the pit is referred to in Gen. xlii. 21. The feelings of Joseph whilst on that dark journey to Egypt to be sold as a slave are graphically described by bro. Roberts in "Ways of Providence," pages 89 and 90. Arriving in Egypt, Joseph was sold as a slave to Potiphar, an officer of Pharaoh. Nevertheless, "the

Lord was with Joseph" (chap. xxxix. 2), so that he prospered. His faithfulness to his earthly masters, whoever they were, supplies us with an important lesson (Col. iii. 22). The wickedness of Potiphar's wife in making false accusations against Joseph caused him to be imprisoned; but still, "the Lord was with him, and shewed him mercy," for God does not try his servants "above that which they are able to bear." Throughout these trials, Joseph's character was being fitted for the exalted position he was to occupy in later years.

H. T. A.

The Children's Page.

DEAR BOYS AND GIRLS,

In a short time there will be shown in the British Museum a collection of relics found in Ur of the Chaldees. The finders of these relics tell us what the Bible has told us for so long, namely, that Ur was the seat of a very ancient civilisation, as old as, if not older than, that of Egypt.

In what way does the Bible tell us this? It mentions Ur amongst the first cities that were built, for after speaking of Babel (Babylon) and Nineveh in Gen. x. it speaks of Ur in chap. xi. Moreover, if you will read Gen. x. 25, and then verses 18, 20, 22, and 24 of chap. xi. you will find that Terah, the father of Abram, was born there 121 years after God confounded the builders of Babel.

And now these remains of Ur, remains of buildings which Abram probably saw as a lad, are of great interest to us. They show that the people of Ur worshipped a god and goddess of the moon. Probably too, they worshipped those little wooden models of heifers and bulls which have been found.

Amongst all this Abram grew up. His father, Terah, served these gods (Josh. xxiv. 2). Nahor, his brother, probably did so too, for we find that his grandson, Laban, had household gods (Gen. xxxi. 30). Yet Abram obeyed the call of God and left all this behind him. What great faith he showed! What a great reward is his! To him was made the unbreakable promise that he should possess that great crescent of land over which he travelled, reaching to that river which watered the plain where Ur once flourished. And the greatest blessing that we can wish you all is that you may become children of Abraham and share in the same great promise.

Your sincere friend,

W. R. M.

PUZZLES.

Please send answers by the last day of June to W. R. Mitchell, 46, Thornlaw Road, West Norwood, S.E.27, and write your name and age on answer sheet.

1. —SQUARE PUZZLE.

- i. An Inhabitant of Jericho.
- ii. A City of Naphtali.
- iii. Son of Terah.

- iv. To perplex,
- v. A Descendant of Saul,

2. —DIAMOND PUZZLE.

- i. A bird.
- ii. Pronoun (feminine).
- iii. A wicked King in the time of Christ.

- iv. Of the family of Hashum, in the time of Ezra,
- v. Belonging to Rome,
- vi. Son of Jacob.

- vii. What we see with.

3. —DOUBLE ACROSTIC.

- | | |
|-------------------------------------|--------------------------------|
| i. What we must be. | iv. Wireless, |
| ii. A Priest in the time of Samuel. | v. Speaking well. |
| iii. An idol. | vi. Anger. |
| | vii. "— cometh from the Lord." |

The initial and final letters give the names of two of Paul's Epistles.

4. —JUMBLED NAMES. —(Four Prophets.)

HZEAIPHNA IMAHCLA AHRICEAZH KKKBUAAH

ANSWERS TO MAY PUZZLES.

- | | | | |
|-------|------------|----------|----------------|
| 1.— | 2.— | 3.— | 4.— |
| P | J ephtha E | PSALTERY | Peter and John |
| NET | E lec T | TRUMPET | at the |
| PETER | A nis E | CYMBALS | Beautiful Gate |
| TEN | L ucife R | DULCIMER | of the Temple |
| R | O na N | | (Acts 3). |
| | U zz A | | |
| | Samue L | | |

MAY PUZZLES RESULTS (Maximum Marks 30).

- | | |
|---------------------------------|--|
| Ruth Nicholson (Manor Park), 20 | Primrose Jakeman (Dudley), 20 |
| May Hughes (Dudley), 20 | Rachel Briggs (Canada), 20 |
| Douglas Brett (Ruislip), 20 | Ruth Briggs (Canada), 20 |
| Iris Brett (Ruislip), 20 | Helen Baldock (Canada), 19. |
| Clara Beasley (Canada), 20. | Irene Gibson (Canada), 17 |
| | Dennis Wagner (Canada), 7 (April), 11 (May). |

ECCLESIAS IN THE UNITED STATES AND CANADA.

IN FELLOWSHIP. —The Brethren named will be willing to supply information as to Meetings in their vicinity on the basis of purity.

CANADA.

Brantford, Ont. —H. W. Styles, 117 Victoria Street.

Guelph. —J. Hawkins, 9 Elizabeth Street.

Halifax, N.S.—P. Drysdale, 19 Gale Street.

Hamilton, —E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B.—J. S. Ricketson.

Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.

London. —W. D. Gwalchmai, 18 May Street.

Moncton, N.B.—T. Townsend, 11 McAllen Lane.

Montreal. — J. V. Richmond, 701 Wellington Street.

Onaway. —W. G. Crawford.

Oshawa, Ont. —Geo. Ellis, 305 Courcellette Avenue.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Toronto. — Geo. A. Gibson, 106 Wolverleigh Blvd.
Vancouver, B.C.—John B. Allen, 790 40th Avenue, E.
Winnipeg. —W. J. Turner, 108 Home Street.

UNITED STATES.

Arlington, Texas. —Joseph H. Lloyd, Route 2, Box 43.
Baltimore, Md.—D. E. Williams, 1939 W. Mulberry Street.
Beaukiss, Texas. —A. C. Harrison.
Brookfield (North) Mass. —Dr. G. H. Gillander, Duncan Block.
Boston, Mass.—H. S. Ricketson, 41 Moreland Street, Roxbury.
Buffalo, N.Y. —L. P. Robinson, Box 153, Ebenezer.
Canton, Ohio. —P. Phillips, 1123 Norris Place, N.E.
Carlton, Texas. —S. S. Wolff.
Chicago, Ill. — Frank Coverley, 120 Albion Street, Park Ridge.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Cortez, Pa. —Hiram Merring.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 3985 Field Avenue.
Dripping Springs, Texas. —J. O. Banta.
Forestville, Conn.—Adam Johnson, 110 Central Street.
Glendale, Pa. —T. J. Llewellyn, Smith Building, Mill Street, Peckville.
Hawley, Pa. —H. A. Sommerville, Ariel.
Hebron, Texas. —J. Lloyd.
Jasonville, Indiana. — Aude Plew, R.F.D., No. 3.
Lampasas, Texas. — W. A. Ray.
Lansing, Ohio. —A. P. Ruthem, Bridgeport, Ohio. Route 2, Box 142.
Los Angeles, Cal. — Jas. C. M. Sharp, 2725 So. Rimpau Blvd.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. — E. Eastman.
Nanticoke, Pa.—Ivor Morgan, 430, Koscuiszko Street.
Pomona, Cal.—Ernest Irwin.
Portland, Oregon. —Carl Hanson, 779 Roosevelt Street, Portland, Oregon
Post City, Texas. —A. W. Greer.
Robert Lee, Texas. —James Greer.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. —R. O. Greer.
San Saba, Texas. —S. H. Farr.
Seattle, Wash.—E. Quittenton, 4706, W. Dawson Street.
St. Louis, Mo.—Wm. Pole, 3962, Delmar Blvd.
Scranton, Pa. —*See Glendale.*
Seymour, Conn.—Geo. Carruthers, 31 Pershing Ave.
Shoholo Falls, Pa. —M. Hart.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Taylor, Texas. —E. Swayze.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal.—A. Walton, R.R.I., Box 57.
Zanesville, Ohio. —J. P. Phillips, 1520 Euclid Avenue.

→ Any omissions from above List will be gladly inserted by sending name and address with particulars to B. J. Dowling, 5 Florence St., Worcester, Mass, U.S.A.

Notes.

INTELLIGENCE held over: Putney; Redhill; Victoria (Australia); received too late for insertion.

ACKNOWLEDGMENT. —We have handed to bro. Bellamy £2, received from an Australian ecclesia (E.V.W.H.), for the *Distressed Jews' Fund*.

Bro. S. T. BATSFORD (Lethbridge); Sister COTTON (Vancouver) and others. Many thanks for your welcome letters of encouragement. The assurance that our efforts are appreciated is very helpful.

Bro. J. M. Troup (New Zealand). —We are glad to hear of the stand you have taken; your letter arrived too late to use this month, but we will refer to it in the next issue.

Bro. F. J. BUTTON and family desire to tender their sincere thanks to the brethren and sisters for their loving words of sympathy and comfort in their bereavement. (See Ecclesial News, Clapham).

ERETZ ISRAEL again. —“*Reports from the country are very reassuring. Unemployment has almost disappeared, and so promising is the industrial outlook that free immigration is again being sought*”; thus the *Daily Mail* of June 14th. What a remarkable change from the usual "What do these feeble Jews ?" taunt. But the time is at hand when "*all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts*" (Mal. iii. 12).

PHOENIX (ARIZONA) U.S.A. —Will any brother or sister (in fellowship) in this neighbourhood communicate with brother George Bull of Richard, Sask, Canada? There may be an opportunity of rendering a service to the Truth in the case of a man who is now reading *Christendom Astray* in that city, and who seems to show interest in it.

KEW GARDENS. —An Outing to Kew Gardens with After Meeting will be held on Saturday, 18th August, if the Lord will, by the South London (Clapham) Mutual Improvement Class. A very profitable programme is being arranged and an affectionate invitation to be present is extended to all brethren and sisters in fellowship. Programmes later from bro. F. C. Wood, 36 Danecroft Road, Herne Hill, S.E.24.